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THE STUDY
OF
HISTORY AND SOCIOLOGY.

BY
FRANK W. BLACKMAR, Ph. D.,

PROFESSOR OF HISTORY AND SOCIOLOGY IN THE UNIVERSITY OF KANSAS.

TOPEKA.

KANSAS PUBLISHING HOUSE: CLIFFORD C. BAKER, STATE PRINTER.
1890.

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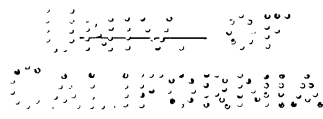
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TO WHOM IT MAY CONCERN
ADMINISTRATIVE

TOPICAL ANALYSIS.

SELECTED REFERENCES.

INTRODUCTION.

THE NATURE OF HISTORY.

- The complex nature of history.
- History as prose narrative.
- Rhetorical history.
- The earliest conception of history.
- The scientific conception of history.
- The relation of historical study to natural science.
- The philosophic conception of history.
- History as the education of humanity.
- History deals with the present as well as the past.

THE SCOPE OF HISTORY.

- No satisfactory comprehensive definition of history.
- The narration of events.
- History as politics.
- Practical politics not necessarily included.
- Comparative politics or institutional history.
- The science of government.
- Comparative jurisprudence.
- Economic politics.
- Comparative religions.
- Anthropology.
- Ethnology.
- Geography and history.
- Chronology a small but essential part of history.
- The philosophy of history.
- Historical criticism.
- Numismatics.
- Sociology as a branch of history.
- Social statistics.

THE RELATION OF HISTORY TO OTHER SCIENCES.

- The relation to philology.
- The relation of history to law.

- Art and architecture as aids to the study of history.

THE PROVINCE AND THE STUDY OF SOCIOLOGY.

- The progress of sociological studies.
- The general use of the term sociology.
- The specific use of the term.
- Analysis of the study of sociology.
- Sociology as a philosophy of society.
- Historical and descriptive sociology.
- Practical or applied sociology.
- The history of sociology.
- Suggested course of study.

METHODS OF WRITING HISTORY.

- The old style of writing history.
- The reformed style of writing history.
- The tendency toward social and economic life.
- Specialization in history-writing.

METHODS OF STUDYING HISTORY.

- Recent progress in historical instruction.
- The topical method.
- The scientific aspects of the study of history.
- The modern seminary.

BENEFITS OF HISTORICAL STUDY.

- Excellent study for discipline and culture.
- History deals with man, the greatest study of mankind.
- The study of the historical sciences prepares the student for active life.
- Especial attention to the problems of society necessary.
- A state university should give attention to those branches that especially fit the youth for citizenship.

THE STUDY OF HISTORY PREPARATORY TO ENTRANCE INTO THE UNIVERSITY.

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INTRODUCTION.

To the Students and Teachers of History in the State of Kansas:

When the Regents of the University of Kansas formed the Department of History and Sociology, it may have seemed to some that two irrelevant subjects were linked together; that what was intended for a step in advance was, after all, but a mis-directed innovation; and that as no other university in the United States had at that time an established chair of this name, it was at least an experiment in classification of studies. But a close analysis of the included subjects will show, not only that History and Sociology are companion studies, but that the action of the Regents was in accordance with the spirit of modern education, and a bold assertion of the progress which historical studies have been making in our best universities during the past few years. Although the historical sciences do not, at present, occupy the prominence in education which their importance properly and rightfully demands, no other group of studies has passed through such great changes during the past twenty years. These changes are to be observed in the grouping of studies, in methods of instruction and study, in a constant determination of historical study toward the life of society, and a strong tendency to make such study a living, serviceable part of every well-regulated university—serviceable, not only as a means of culture

and discipline, but in especially fitting the individual for the conduct of social and political life, thus directly benefitting him and the community at large. There is a feeling that the historical sciences must furnish a strong support to government and administration, and thus demonstrate their immediate utility to society, just as in the past the natural sciences have demonstrated their necessity by their immediate relation to the industries of the country.

In some institutions these changes have been sudden, in others slow and laborious, owing to lack of resources and other obstacles even more formidable. In this respect it may be said that a young, growing institution like our own, with comparatively few resources, yet working in a new field with a special purpose, has an advantage in outlining a policy, over older and wealthier institutions; it has the advantage of the experience of other institutions without the obstructions which essentially arise on account of traditional usage. It may more readily adjust its methods and its course of study to the needs of society. Nor must it be inferred that this adjustment is a transient affair, pandering to the clamors of popular opinion, for a university must on the one hand be a leader in thought and opinion; on the other, it must supply the demands of higher education, both in kind and in quantity. And especially should a State university strengthen those branches of instruction that directly aid in the general benefits of society at large—the welfare of the body politic. In so doing it performs one of its essential functions.

It will be seen by the following analysis that our own

institution in respect to historical study is in the line of progress evinced by the foremost institutions of this country, and as far as the establishment of the courses of study in this department is concerned, it may be said that a possibility has been made for an important work. It will be further observed that the study of history is rapidly tending toward the study of sociology, and that the latter furnishes a strong support and full complement to the former. Having the same field of investigation and the same ultimate ends, they are essentially complementary studies, and should work together in the solution of social problems. This new line of work if properly supported in labor-power and materials, will eventually prove most useful to the institution and to the State.

It is hoped that the following analysis will tend to dispel two erroneous ideas in regard to historical studies: First, that they may as well be carried on outside of the university without especial assistance, as in the university under the direction of experienced instructors; secondly, that the historical studies are more easily pursued than other branches of learning, and consequently students enter them for the sake of obtaining their "grades" with little effort. In regard to the first proposition let it be clearly affirmed, that though some persons may obtain a considerable knowledge of history by reading it as they would a novel, for a thorough, systematic university course there is as much need of wise direction in these branches as in the most complex study in natural science, language, or any other branch of knowledge. In regard to the second point, it has been fully demonstrated that

historical studies furnish ample opportunity for thorough discipline and hard work, for in fact nothing in history of permanent value may be obtained without these. If students have entered this course for the sake of high grades and an easy time, it will not take long to prove their error. Let those who enter here for the sake of high grades rather than for an earnest pursuit of the truth, abandon all hope. But I take it that there are none such. It is to be hoped that the study of history in this institution, of which this department represents only a part, will lose none of its former efficiency, but will continue to develop thoroughness and completeness, and, as heretofore, be supported by earnest, faithful students.

THE STUDY OF HISTORY AND SOCIOLOGY.*

THE NATURE OF HISTORY.

SIMPLE as history may seem in its popular sense, its nature is really complex, its province wide and its functions various. Consequently it is necessary to devote a little time to the discussion of the meaning of history before entering upon the apparently more practical subject of the methods of historical study. Considering the variety of notions of history as set forth by individuals or inherent in the different methods of treating the subject, it is essential that the student should be well grounded in the real nature and scope of history before entering upon a course of systematic study. And the first and most common notion with which he is likely to meet is that "history is the prose narrative of past events." This is the literary conception of history, and the one most commonly given to those requiring a definition. But this, in its narrow view, must exclude many phases of history which continually arise as the student proceeds to investigate, for history, like other branches of knowledge, expands with the growth of civilization until no single definition will express its full and varied meaning. There is not only a constantly expanding national life, a development of laws

*THIS lecture was read before the students of History and Sociology in the University of Kansas, January, 1890; since that time it has been somewhat elaborated, and will be used in its present form as an introduction to the courses for the coming academic year. Its intention is to set forth clearly the nature, scope and methods of historical and sociological study and investigation. The pamphlet has been addressed to the teachers and students of the State with an earnest desire to quicken the interest already manifested in the studies of which it treats, and with a hope of enlarging their field of usefulness.

institutions and social customs that must be recorded, but there is also a subjective development of history consequent upon the accumulation, classification and comparison of materials of which the *history* of history is the proper representation. With this view, the simple literary conception itself expands so that it embraces all of the records of man on earth, whether of prose, poetry, song, or inscriptions, so long as they are written records. Indeed, it would embrace the testimony which the earth yields of the presence of man; the relics of mounds and tumuli as well as the life-picture of prehistoric man. Knowledge represents one of the elements of history; and as such the inscriptions on monuments, the arrow-head and the stone ax and the foot-prints on the rocks are historical evidence. The term "history," in this conception, is vast in its inclusions; the natural as well as the political and social life of the people, even the records of the evolution of culture, fall within its scope. But it is maintained by those who advocate the strictly literary definition that a people has no history until sufficient evidence is given to furnish a prose narrative; that disconnected and independent facts do not represent history. In reply to this, it may be said that isolated facts are the elements of history, and it is the business of the historical student to search out these facts and put them in their proper relation to the national life and the life of humanity in general. The fault is with the term "narrative," which must exclude much that is descriptive and comparative. Political science and the history of institutions in their processes are not obliged to put on the shape of a story to be considered as parts of history. History, too, deals with the present as well as the past; wherever man lives and acts, there are the records, and there is history.

There is a still narrower sense in which the literary conception is taken, in which rhetoric plays an important part:

it is as if history were the product of the pen and the imagination of mankind, and the historical writer a creative genius writing stories for the sake of the reader, instead of presenting facts for the elucidation of truth. History thus becomes an evolution of mind-force combined with a series of pictures of past events made graphic by the genius of the writer. Those having this view read history as they would a poem or a novel, for the literary and emotional effect. In such minds history poses as an art of expression rather than as an independent branch of human knowledge. The "prose narrative" and the rhetorical effect may enter into the proper representation of history, but it must be denied that they in any way represent the full and proper notion of history. History, like science, has a scope as wide as nature—one dealing with the principles of truth, the other in their application to humanity. But who would think of considering science as embracing what a few persons have found out and written about? Its limits are as broad as nature, and many of its truths are yet to be demonstrated. So, too, the limits of history are as wide as man's contact with nature, and its truth is being evolved so long as the activity of man continues. History is a universal notion as large as the notion of nature.

Among the earliest conceptions of history is that of Herodotus, represented in the oft-quoted "*historia*," meaning to learn by investigation. This universal conception may as well have been applied to any other branch of learning as to the records of man, and is in fact especially adapted to modern sciences, of whatsoever kind. The "*historia*" of the records of man and the "*historia*" of the records of nature each has its place in the modern university. Applied specifically, this term represents the spirit of modern learning, whether of history, of philosophy, or of science. Yet we find that Herodotus wrote to please the Greeks, and it

would seem that there was something more in his philosophy than the simple discovery of truth: it must be presented in a pleasing style. We find later writers leaving out of consideration the spirit of investigation, and presenting in a graphic manner that part of history which would be pleasing to the people and gratifying to national pride. Thus Livy took what he found without question as to the truth of it, and then elaborated the material in his own way. It is needless to remark that he became a most charming storyteller. History was thus written for its effect—for its pleasing surprises and for its moral lessons. It was for a long time purely national, until Polybius made an attempt to make it universal and morally instructive to all nations.

The modern study of history has adopted all that is best in the old definition. It includes, in its fundamental conception, the two ideas there embodied: knowledge, truth, understanding on the one hand, and research on the other. These are the moments of historical science. With these fundamental principles are classification, comparison, and analysis, and these applied to the institutions and the social life of man constitute what are known as the elements of historical sciences. It is through its methods of study and presentation that history claims its rightful position as a legitimate science. It has adopted methods of scientific investigation. The scientific conception of history presents it in the same light as other branches of science, holding that it is composed of truth, of laws of development, and of classified knowledge. This conception differs somewhat from the ordinary conception of science. ¹ While the marks of historical science are, in the main, identical with those of other sciences, there are certain fundamental characteristics which must differentiate the historical sciences from others, as for example the natural, in the exact use of the term science. No doubt that the his-

torical branches are in the form of developing sciences, but the term science must admit of a broader signification than formerly; and, indeed, the term science is, after all, a relative one, and changes with each decade. For example: the science now called astronomy is not the science called astronomy of centuries past, though it has changed but little within the past few years. But in fundamental ideas natural science deals with universals, while history deals with particulars. Natural science comes directly in contact with nature for the investigation of its laws, while history must come directly in contact with the records of humanity for its investigation. There is not, however, so much of a distinction as there seems to be in respect to the two processes, for history deals with the present of human action as well as the past, and the ordinary student of natural science must spend a large part of his time in studying the records of classified scientific knowledge wrought out by others before he comes directly in contact with the forces of nature. His laboratory is nature, but he may demonstrate the same laws by the use of the same material that others have employed. The laboratory of the historical student is the records of the past, the accumulated material of the contact of man with nature, and the present living humanity in collective society. But he may not go through the same process with humanity in the discovery of existing laws as does the student with the material of natural science. It is true that the investigation, the observation, the comparison and the classification of knowledge, as well as the derived truth, are there, but the nature of the derived truth is different. But as we observe that history tends more towards sociology, as in fact sociology now functions as an historical science, we must recognize that history is rapidly taking position as a science which deals with universals; for sociology, while dealing with universal types and factors and represent-

ing laws of development, has still the same subject to deal with as history, namely, human society. Though it may deal with it in a different way and leave the individual to history, it cannot ignore the individual any more than history can ignore the general. Sociology, in dealing with universal types and laws of development, with society-forms, society-building, and society-functions, is a great auxiliary to history, and in turn must look to history for its material on which to operate. In its fundamental characteristics, then, we find that history in its broadest sense, including all of the so-called historical sciences, tends to be more and more worthy the name of science.

History in its modern conception includes the collection of materials, the arrangement and classification of the same, and the interpretation of events and their placement in the different categories of facts. This further implies a knowledge by investigation, careful analysis, and comparison to show the laws of the development of the institutions of a single people, or as far as possible, the laws of the development of human institutions under certain conditions. In these points its correspondence with natural science is clear. Out of the interpretation of history has evolved many of the principles of historical science, such as classified knowledge, established principles, and rational methods. And here as elsewhere in the range of science, we recognize method as an essential feature of classification and research. If a student at school studies natural science, the greater part of his time is taken up with the method of procedure, and only so because the method of classification and the method of investigation are after all the chief elements of science; for science is a process as much as a thing. If science in the objective be considered a systematized body of truths, it still involves in this capacity an accurate comparison and generalization of facts, and if we con-

sider it subjectively it becomes a process or a generalization of processes, and treats more of method than of fact. The objects and the nature of history are "to know, to explain and to understand," and in this, science agrees in its objects. In methods the historical process agrees with the scientific "investigating to understand." "Das Wesen der historischen Methode ist forschend zu verstehen." (Droysen.)

The philosophic conception of history tends even farther toward placing it on an independent basis. It is a favorite notion of some to represent history as developing continually in human consciousness, and thus to make it entirely subjective; they hold that history is being made constantly; that it is as much of the past as of the present, and that each individual contributes a part to the general whole. But in regard to this it may be said that, though there is a continuity of thought as well as a continuity of history, and that the "current of human experience" flows on, it is the process of interpretation that is to be referred to human consciousness. Each individual in his power of thought represents the past as well as the present, and contributes something of life to the general whole of human development. The stamp of individual minds in interpretation, instruction and presentation, contributes to the making of history. It is broader than books, broader than literature of the subject; it has the power to expand with the reflective powers of each generation of individuals; "it consists in knowledge not in books." This knowledge involves the self-knowledge of humanity; an unfolding panorama of self-consciousness.

It is this subjective consideration of history that led to the saying that history is the "education of humanity." The individual relation of one person to humanity at large represents the onward movement called progress. The current of human experience is continuous but not uniform; the same

may be said of human development or of the course of human events. The whole course of human progress is the result of the action and the reaction of nature and thought, and the best part of history is a resultant series of judgments that tend to the instruction and elevation of humanity, for "history is the conscience of humanity." Out of the influences of this changing, moving mental development have flowed the means of the education of the race. The deeds of man in relation to general humanity, the effect of his action, in accordance with laws of development, have educated the race. As the irregular line of humanity moves onward through the ages, nations rise and fall and institutions are changed or obliterated; "there is a quick movement forward here and a long, slow, retarding process there;" A acts on B and B on A and the residual moment of A and B acts on C, and thus the line of progress is small in the midst of great and mighty changes. A few individuals of the sum total of humanity struggle into a higher life while the great mass record change rather than progress, consequently "all degrees and shades of moral barbarism, of mental obtuseness and of physical wretchedness, have been found in juxtaposition with cultured refinement of life, clear consciousness of the ends of human existence, and free participation in the benefits of civil order." (Lotze, II, 147.)

History is being made every day, through us and about us. It is not an antiquarian study even though it deals much with the past, for the best life of the past is our present. The past of which we speak is only the childhood of our own life of whose progress we boast. To know this life more fully is the object of historical research. It is, therefore, the province of the student of history to observe the best and latest products of social development, as well as the early and immature. It is his duty to inquire into present social and political life, and

to study present problems and note how history is being made in the laboratory of the active world. It is the truth, the living truth, that he seeks, and not the "dead past." The senate of Rome survives; the Roman church is in our midst; the Roman municipality is *our* municipality; the freemen are still assembling as of old; law and government are ancient institutions; civil justice is an evolution; the family is older than Abraham; the present is old, and the past is the record of youth. So does our former life continue into the present, changed somewhat in form and force, but still the same.

THE SCOPE OF HISTORY.

The range of history is as wide as the range of science, and the idea of history is as great as the idea of nature. Its fundamental idea or notion is of universal scope. But what are the limitations of history to the student, and what are its legitimate functions, and its proper field? It embraces something more than the mere relation of events; it represents the study of the records of man in all of their wide significations. It represents the track of progress whether of the past or present. It is a recital of the evolution of man in society and politics. Formerly historians were content to recite the formal declaration of events, and tell of things that happened to men and to states. While this is an essential characteristic of all history, the later historians have taken great care to do more—to recount the political and administrative development of institutions, and they have made a great advance over the old form of reciting the story of kings, houses, dynasties, and the chronology of events. Such is the advance, that every historian recognizes at least that nothing is worthy the name of history which does not recount in a substantial way the progress of society and the permanent influences that brought about progress. But still the historian is about to enlarge his field by a vast addition of territory. There are so many instances in which the political history of a people depends either directly or indirectly on some social or economic movement, it seems essential that the historian, or at least the student of history, should incorporate the permanent influences of industrial society into his own work. In other words, that history must be studied from a social and economic as well as from a political standpoint. The tendency of history

is to incorporate these new fields under its own name. Not only is this tendency very strong, but the relation of history to many kindred studies is growing stronger, and its vital touch reaches out to many other branches of study. In defining its true scope, those branches which it may safely incorporate into its legitimate work will first be given, and these will be followed by certain auxiliary studies, or those that directly help the study of history, and are more or less intimately connected therewith.

Whatever expansion historical studies may receive, there is one phase which may not be departed from in a general scope of history; that is the simple narration of events as they occur. It matters not what form history may take, whether general or special, it matters not how the investigation is conducted, the recital of simple facts is always understood to be an essential of history. The special line of study always presupposes a general knowledge of facts and correspondences. History as literature must be considered as the formal basis of operation for the student. It is within this field that the study of bibliography may also come, for it represents the material upon which the student works. The old conception, that history is that which is written and is to be read, must not be ignored on account of the numerous additions that have been made to the general scope of the science. Macaulay and Gibbon and Montesquieu and Carlyle are still to be read, but with the idea that this is not a comprehensive study of history, but only a means of getting in mind the narrative of events, the movement of armies, of nations, and that the study most beneficial is to begin from this point. This branch of history represents a part of historical material, and consequently must receive great attention. The culture that arises from a perusal of books of this nature is largely

an influence upon the tastes of the individual, giving him also a discriminating style. It also cultivates the handling of documents; but this is a question of method rather than a question of a department of history.

HISTORY AS POLITICS.—Freeman, Maurenbrecher and others have laid great stress upon history as politics; and, indeed, history has much to do with politics, for thus far its best and greatest field is a study of politics. Political history represents in its best sense the political development of institutions. The definition first given by Freeman, that "History is past Politics and Politics present History," is excellent in its proper sense, but must be taken with some reservation when applied as a complete definition of history. If it is meant that *all history* is past politics and all politics is *present history*, we are deceived; but if it is intended to convey the idea that *some history* is past politics and some politics is *present history*, the question is admitted. But the presentation of history by our best students has made politics so important that the "some history" fills the more important part of the wide range of this great subject.

If history is to be limited by the iron-clad definition, what then is all of the life of man that is not included in politics? What of law and custom? What of the history of the development of the family, of society in general? What of religion, or of art, and of that great branch of learning now coming into use, known as *Kulturgeschichte*? What of trade and commerce, of philosophy and education, and what of biography? Are these to be excluded from the scope of history? By no means; they form an integral part of history or else bear in part an intimate relation, so that they must at least be carefully considered by the historian. At least *Kulturgeschichte* and Sociology must claim their especial part in this

great subject. The history of civilization begins before there was a *polis* and extends until the *polis* is only a branch of its vast extent.

By history as politics we understand it in the best sense; we understand history as the progress of a people in the development of civil powers and functions. Politics in this sense means comparative study of institutions and comparative administration. It includes the history of political development rather than the process of technical or practical politics. There is no science of practical or technical politics in America. Practical politics is not systematic enough to become a science and not sufficiently creative to be called an art. It is regulated by the dynamics of those in power; it is a part of the mechanics of present society, but it has not character sufficient to rate it as a branch of science. Perhaps in that phase of politics called diplomacy it may be elevated to an art.

Politics then forms a great branch of history, and is a powerful auxiliary to all historical study of whatsoever nature. Society may be approached through the state, and this is the most universal conception we have of the constant development of society on any line. But the state is not all of society nor is its history all of history. Perhaps the study of political institutions is the best means of approach to the study of history.

Maurenbrecher holds that the science of history has for its chief feature, political history, which is a relation of the state-life of the people to mankind. The state as a form holds the collected life of a people as its own, and within this form is contained not only the political activities of a people but all other activities, and these other activities are deserving of special treatment as branches of history. But what do we understand by history as politics? We mean that branch of history which treats of the constitutional development of a state; of

the history of state-life and state development; it involves all study and description pertaining to political institutions, and may be the central idea in the study of social institutions. In fact, all history may be approached from a political standpoint. Of a necessity this involves the forms of administration, for it involves not only institutions themselves, but also processes by which these institutions are upheld, and the manner in which government is formed and performs its office. The familiar branch of learning called comparative politics, as well as the branches of comparative jurisprudence, comparative administration and comparative institutions, belongs to this subject. As for practical politics, the methods of procedure and the existing institutions are all that can be studied. The present method, which is termed politics in common language—which means the process by which one party may obtain and hold office at the expense of the other or of the general public; the process of management so as to elect officers by the will of a few people and not according to the voluntary will of the whole people—we have nothing to do with, only so far as it brings us face to face with the situation of a “government by the people and for the people.”

However, there may be a sense in which the term “practical politics” may be applied to the present forms and functions of government—to municipal, state, and federal or national governments, and their actual administration.

The systematic study of the institutions of various countries and their comparison with each other, has become one of the most prominent features in modern historical courses. With the studies of Niebuhr and Ranke, and the later investigations of Maine, Stubbs, von Maurer, Waitz, Freeman and others, this new study has risen in importance. It is generally known as Comparative Politics or Institutional History. Of all of the historical studies, perhaps this brings into

action the best play of faculties, and as such represents one of the most useful branches of the entire range. It not only brings into contrast and comparison the institutions of the various countries, but throws light on the development of the race. It shows the contact of one nation with another, and the interchange of customs; it shows in some cases a unity of stock, and establishes a relationship between separate peoples. It brings clearly to the mind the unity and the continuity of history. There is throughout the entire course of this study a demand for the exercise of the judgment, not only as to normal but as to abnormal developments; not only as to how nations have grown, but as to what are the best institutions. It shows how much of our development is natural and how much is arbitrary; it discriminates between that change which is growth and that which is retrogression or revolution.

This comparative method has of late been applied to other branches, and we find that comparative administration now enters the lists as one of the most profitable studies in the curriculum. It will be seen that this might be included in one sense under the title of comparative politics, but its importance and specialization in treatment demand that it should be placed under a separate head. Administration treats more specifically of function in contrast with the idea of institutions as existing forms or established characteristics of government. Likewise, it seems that there is a tendency for administration to work more in present politics than in past, although this is not so determined by the nature of the subject. At all events, "Comparative administration is a part of comparative politics. It would be hardly possible without administrative description to convey exact ideas of political action, or even of political conception. A course in institutional history ought to be both elucidative of ideas and descriptive of forms of political action and means of political

organization." It should include, therefore, the form of administration and the rule of action; consequently a history of the organs of government and political customs or laws should be given.

The science of government is clearly a historical science, and treats not only of the philosophy of the governmental processes and of applied laws, but of the duties of citizenship. It does not come within the province of this department, only so far as it has purely historical bearings. Perhaps civics or political science would serve to designate this important special branch of study.

COMPARATIVE JURISPRUDENCE may become one of the future studies in historical courses. It could be given as a study of historical comparison. It would not be a law study, only so far as it was necessary to treat of legislative acts and judicial decisions, and the development of society as indicated by these. The historical study in law must of a necessity throw great light on general history. The ancient codes as given by Manu, Moses, Solon, Lycurgus, and the Twelve Tables, are the best records of institutional development, and a comparative study of these as a special study ought to be included in the proper territory of history. Even the code of the Saxons and Lombards, and other Teutons, might enter into the comparison. This study of the law is historical, and leads directly to fulfill its purpose, namely, to throw light upon institutions. As such it has no direct reference to the modern practice of the law.

ECONOMIC POLITICS.—One branch of political economy falls directly within the scope of history, and this is what may be termed economic politics, or that part of political economy which has to do with the action of the state concerning economical development. This has been called "Historico-Political Economy," as treated by the historian. It deals

less with economic life as a philosophy, and more with the practical affairs of economic legislation. As such it might assume the German name of "National Economy," only that it would include more than is here intended. There is a Political Economy which deals with the economic life, with labor and capital, but which more properly figures as a branch of general sociology.

Within the scope of economic politics should be grouped those social and economic movements which have been directly connected with the political changes that have taken place in states. Some of the so-called political institutions have their direct cause of existence, in social or economic movements. The so-called new school, or, what is more explanatory, the "historical school" of political economists, in contradistinction to the old or "deductive" school, base their operations upon historical conditions rather than upon *a priori* arguments. Consequently, the association of political economy with the study of history has become common. It is true, on the one hand, that the dull science of political economy, that struggles with *a priori* principles, ideal men, ideal nations, and ideal conditions, is released from many of its blunders when a careful search into historical conditions is made. On the other hand, there is an industrial history of nations which may be incorporated with the study of history proper, and still allow Political Economy to retain its own province undisturbed. It is this phase of political history which should come under the head of economic politics. The study of Political Economy as a branch of Sociology will be treated of under that heading.

RELIGION has always been an important force in society-building, and has an especial influence in the formation of political institutions. So important is it that the student of history must give it especial attention in some form. As its

influence is great in the formation of primitive society, it is well that some knowledge of the subject in its relation to the family and the tribe should be acquired, although a special study of this would naturally fall within the scope of sociology proper. The study from this point should be extended to comparative religions; their relations to the state and general politics as well as their influence on society, should be clearly shown. The subject must not be dropped until a thorough study is made of the position of the Christian church in the great political movements of modern times. The relation of the Church to the Roman Empire, and its connection with the Holy Roman Empire, as well as its influence in modern nations, particularly those of France, England and Spain, render the subject of such great importance that it should receive especial attention in every grouping of the historical sciences. In all of this work the investigation is not pursued with the purpose of teaching the precepts or doctrines of any religion, but merely to ascertain its effect upon social and political institutions.

ANTHROPOLOGY as the natural history of man may be indispensable to political history, but by its strange contrasts to later developments it furnishes a field for study which in every way tends to bring clearly before the mind the prominence of institutions and their developments. The history of man on earth should begin properly with his earlier records, fragmentary as they are. But the extended study of Anthropology falls naturally into the group under sociology. It is considered historically, and thus far is a historical study. However, it is classified either under sociology or history proper, and this will depend somewhat upon the arrangement of courses in a department. In its nature and purposes it is a sociological subject; in its method it is historical.

The researches into the condition of man in his early

stages, as well as the consideration of man in his later development, tend to throw light upon his historical condition. The primitive culture of man which distinguishes him from the brutes or from other animals is a subject worthy the attention of the historian. But the scientist, the sociologist, and the historian meet here on common ground, each working according to his purpose, and each after a certain line of truth which in its nature is largely historic. In its extended sense the study of anthropology treats of the entire man, and consequently involves a scientific phase.

ETHNOLOGY or the science of races has been put forth with many different theories. The origin and early history of the separate races have taken much of the historian's attention, though it is far from antiquarian in its effects. Its study has a bearing upon all history. Its questions do not as a rule determine the nature of institutions, but they are determined by the study of institutions. The questions settled by ethnology are those of a general rather than of a specific nature. But the science that treats of races has a general bearing on all historical development; even the modern problems are based upon race differences, and many of the greatest movements of history have been based on the race problem. How strangely is the race principle shown in the old Hebrew polity in the treatment of the foreigner; the Greek likewise discriminated against other races; so, too, did the Roman. In our own country we find the same problems being brought up. A study of the ethnology of the human species must throw light upon both ancient and modern history, or rather upon *history*, for all history is modern to the student.

When we find Greek and Roman institutions in our midst, we are inclined to believe that there is but one history, and the "ancient" and "modern" express but different phases of the same continuous development of human institutions.

GEOGRAPHY.—To know history without knowing geography is to deal with half-knowledge, or to deal in knowledge without making it tangible. The influence of geography upon the political institutions of different people is clearly marked in every way. Buckle and Draper have not succeeded in proving all that they have outlined on this subject, but they have certainly shown the influence of environment on the development of a people. By the study of geography in connection with history something more is desired than the study of the boundary of a nation, something more than the mere location of a people, the tracing of the movement of armies, or of boundary frontiers—although all of these are essential. But the influence of the climate on the life and inherent development of a people; the influence of situation in regard to the ocean, to mountains and to plains—these are the subjects that concern us. The influence of winds, of storms, of cold and heat; the possibility of animal life and vegetable productions—all are essential to the making of a nation, as well as the proximity to other nations and races. The situation of Greece, a country of islands, a land indented with branches of the ocean, separated into many small valleys and cut off on the north by mountain-chains; with a temperate climate and a productive soil; these must all be considered in the making of Greece. Even the beginnings of civilization, on the Euphrates and the Nile, have great dependence upon the ease with which the soil could be tilled with a bountiful yield. In Rome we find the same striking phenomena: the geographical position, the soil and the climate, have helped to make Rome. In our own country we have lost nothing because an ocean rolls between us and England; nothing of intellectual liberty; nothing of the progress of American institutions; and we have much in our favor that the western boundary of our nation is the wide Pacific. Indeed the his-

tory of countries is frequently written in the soil, or on the face of nature.

CHRONOLOGY.—Certain misguided persons have sometimes thought that the large part of history is made of chronology, and have studied upon this basis. The use of chronology is indispensable, but it is not history any more than the surveyor's chain is land. It is necessary that history be set off by boundary stakes and divided into fields. It is also necessary that each part of history be kept within its own bounds. For this purpose it is necessary to use chronology. Chronology is the time-measure, and consequently the order-measure, of history. Its chief aim is to keep events in their proper line. Considered in itself as an isolated fact, it does not matter whether Columbus discovered America in 1492 or in 1292; but in relation to other facts, it is of great importance. The fact that King John signed the Magna Charta in 1215 has nothing in it particularly historical, so far as the date is concerned; but in comparison with the other events of history, it is essential. To place the Magna Charta in the time of William the Conqueror, would create such a confusion in historical affairs as to be entirely irremedial; to place it later, is to destroy its force. That is to say, that dates should follow events, and should be learned from them rather than the events from the dates. He who understands history will place the facts in historical sequence. Not to be able to do this is not to know history. But this does not imply that every insignificant date should be memorized for itself; in fact, history learned in this way is good for nothing. I mean that the real significance of history is its only claim to be accorded a place in the memory; and the memory, being a rational faculty, will throw off all else, or at least will not be burdened by its weight.

PHILOSOPHY has a close relation to history, especially that

which has been called the history of philosophy. Indeed, it has been common with some to treat all history as philosophy, after the noted definition which affirms that "history is philosophy teaching by examples." It is not difficult to conceive of history as an inductive philosophy, and as such it conveys the results of human action in moral judgments; but it seems more consistent with our purpose to class it among the sciences, and to philosophize upon human conduct as an especial study. This is somewhat different from the philosophy of history which seeks to explain the causes of human action and their results on general society. This is in part represented by such a treatise as Guizot's *History of Civilization*, if we consider it as objective and search for the cause and effect of events, and desire to trace the movement of history or the philosophy of progress. Also, Draper bases this philosophy upon the movement of the intellect; and to that extent his history is philosophy. But there is a deeper or more subjective consideration of history, which brings it closer to philosophy. It is in the nature of the history of history, and as such deals in the subject as a human philosophy. This extreme view, that considers history in the light of philosophy, is best represented by Lotze, in his *Microcosmus*. Flint, in his *Philosophy of History in Europe*, takes middle ground, and truly represents the philosophy of history in its historical, philosophical and applied phases. As thus presented it should become part of the study of history. An extended philosophy of history will include the history of the philosophy of civilization.

HISTORICAL CRITICISM has for its chief work the examination of evidence. An examination of the sources of history and a critical analysis of the works of authorities are indispensable to special study in history. Not only is a wide acquaintance with the sources of history obtained by this study, but

the nature of the treatment by different authorities is made clear. The nature of the evidence in each case as well as the kinds of categories of historical evidence, is presented. The value of the classification of sources and authorities according to their merits, cannot be estimated. The student learns to examine the motives which impelled men to write, to understand the conditions under which they wrote, and to estimate the genuineness of the sources used. The student thus learns to avoid certain books as false or misleading, and to place great confidence in others. By such critical examination he learns how much credence to place in some of the stories of Livy, and what is the historical significance of Homer. He learns to estimate at their true value Froissart and Gregory of Tours, Froude and Freeman, Ranke and Mommsen, Carlyle and Thiers. Historical criticism should analyze the style of authors, for this frequently leads to a discrimination of the true merits of their work. A person may write in a charming style, and yet be so careless of the truth that his productions may be almost useless to the special student who rests his work on authenticity.

NUMISMATICS, or the study of coins, is becoming one of the most interesting and most useful of all of the investigations in original sources of history. The inscriptions on coins, brief as they may be, are to be relied upon, and furnish in many instances a key to the explanation of difficult problems of historical analysis. But there are few institutions that have carried this study to such an extent as to make it a practical department of historical study, and there are few in a situation to furnish collections of material sufficient for an extended research. Perhaps the time will come when it will be a more common branch in historical courses. Certainly it is a useful and interesting branch of instruction.

SOCIOLOGY.—It is not easy to reach a final conclusion re-

pecting the exact position of sociology in the hierarchy of sciences. That there is a study of sociology which is entitled to a prominent position, most scholars admit; that it is slowly gaining a place in universities, is a fact. But its real position and province have not been finally settled either by a consensus of opinion or by a large experience. It can occupy one of three positions in the category of studies: it may be considered a philosophy, a branch of natural science, or a historical science. The question as to whether it is included in any one of these as a branch, or whether it maintains a separate and independent existence, has not been conclusively answered. In its treatment heretofore writers have called it a science, when their own treatment would pronounce it merely a speculative philosophy. In its ideal existence, and an ideal that experience will doubtless reach, it is a science. As such it must be classified as historical or natural, or occupy an independent position. As it recognizes social psychology, the individual consciousness of man in society, and the influence of human volition in the development of the social organism, it cannot be recognized as a natural science, though it may be confessed that the term "natural science" is becoming exceedingly broad in its signification. In a close analysis it may be considered in its specific sense as representing a position intermediate between biology and psychology on the one hand, and the historical sciences on the other. In its relation to the two former studies this is its correct position; but the moment one considers man in the aggregation above biology or psychology, he necessarily enters the realm of history in its broadest sense. It would seem that it should be classified as a historical science in a lower position in the hierarchy next to biology, or perhaps psychology. Since the time of Comte, the founder of *ideal* sociology, there has been a tendency in France to make

sociology a purely philosophical study, and to accord it a very prominent place, making history auxiliary to it.

This seems to be an error as far as history is concerned, for if they are auxiliary studies, history is certainly the principal and sociology the subordinate in classification. They occupy the same field, consider the same subjects, with the same ultimate end, viz., a better understanding of human society. But in conceding this it must be maintained that sociology has, in a special sense, a specific work to do on its own account which is an important aid to history. It examines the universal elements and changes in different societies; it searches for the universal factors of society-building, the universal types of society forms, and the active functions of the social organism. The chief mark of distinction is that sociology treats of universals, while history treats of individuals. But sociology, while it ignores the individual in society, does not ignore the individual society. In the search for the laws of the creation and control of an individual society it must deal with a great amount of concrete historical material and use the historical method. That is, sociology is something more than a philosophy about the laws of the development of the organism called society. Its nature and scope, as well as its utility, make it a complement to history seeking to understand the nature of human institutions by a different method of approach. But in specializing universal types, and seeking universal laws, it goes beyond the realm of general history and enters a sphere truly its own. Yet in this particular field it must make use of what history has formulated, and is still, so far as study is concerned, in the realm of knowledge and research, the essential forces of history. It is evident that sociology is more closely related to history in its province and methods and aims than to either natural science or philosophy, and therefore must become es-

tablished in an independent position or else fall within the classification of the historical sciences. But it must retain for itself its own individual character, its special field, and its own special methods; and with these extend its work farther than history has been accustomed to go in the discovery of universal laws of social development.

One of the important phases of sociological investigation is the study and use of statistics. Statistics perform an important part in all economic and sociological research, and are also a strong support to history. In use they are a universal instrument, and the knowledge of their use is a science in itself. The province of statistics is to collect and formulate facts and report results in a numerical way. Its great claim to an independent position is found in the special preparation necessary to the right use of statistics. No other branch is so useful, and yet none other so misleading in its effects. The labor of weeks may be represented upon a single page, but the proper interpretation of the page requires a wide knowledge of the subjects treated, and consummate skill in their combination and deductions. The study of social statistics is indispensable to the thorough and comprehensive study of sociology.

THE RELATION OF HISTORY TO CERTAIN OTHER SCIENCES.

RELATION OF HISTORY TO PHILOLOGY.—History and philology, as respects both method and material, represent entirely different fields of action. As auxiliary sciences they are always mutually helpful to each other. Perhaps philology has conferred the more important benefit upon history; but on the other hand, the latter is entirely indispensable to the former. There is a narrow line of contact in which the two sciences exist, and it is on this margin that they chiefly aid each other. It is the margin where the history of races helps determine the history of language, and the philology of languages determines the distinction in races. In a more extended view, it is where the language assists in the determination of the nature of institutions, and institutions assist to interpret language. It may be considered that the science of language though dealing with a human institution, does not approach so near the activities of the people in its processes as history, but as a formula-maker it accomplishes far-reaching results. As it is, the scientific study of comparative philology has disclosed a closer relationship of the chief races of the earth, and rendered great service in the interpretation of some of the problems of institutional history. Perhaps the most striking example of this is the unquestioned proof obtained by the study of philology that the Aryan nations are all sisters in stock, speech, and institutions. Here philology has derived a formula for the solution of ethnic problems, but it need not go further. It rests here, and returns to the development of language. And as such, it uses the accumulated materials of history for its purpose. But history obtains and appropriates

its chief products. The interpretation of the famous Rosetta Stone, in 1799, opened to the light of the world of history the childhood of Egypt. The explorations in behalf of the study of language and the interpretations of the tablets and cylinders, especially of oriental countries, have been of unmeasured benefits to accurate history. It now remains for philology to solve the problem of the original seat of the Aryan races, whether in Europe or in Asia.

At all events, the historian does not need to enter the domain of philology as his province, any more than the domain of natural science, but history must ever acknowledge with a deep sense of gratitude the assistance of philology as a means of throwing light upon many difficult problems of the races. As a companion study to history, philology will yield a rich return to the historian. And though he may not become expert nor have knowledge sufficient to determine results, which he may well leave in the hands of the philologist, yet it will give him increased strength and be of great service to have a wide acquaintance with philology, and an indispensable reading knowledge of many languages. But in the processes of both sciences, history functions as philology as often as philology functions as history, and both on the narrow margin of contact. It is the results of philology that history wants, and cares for nothing else, as it is the use of history in reaching those results that philology cares for, and nothing for society and its laws as such.

RELATION TO LAW.—There is an intimate relation between the study of the law and the study of history. In fact, a comprehensive study of the law involves a study of history, and is really a phase of history. By the study of the law in this sense, I mean something more than that series of readings sufficient to admit a novice to practice at one of our common courts, or even to the supreme courts of the United States.

A person may do this and know but little about history. But if a person will take a deep and thorough study of law in its largest sense, he will have laid the foundation of historical study, and will have touched upon the most "instructive part of history." On the other hand, a thorough understanding of the law is not possible without a study of history, and a continued use of the historical method. The principles of law may be learned as the multiplication table, and one may become familiar with them. But to understand the law thoroughly, one must needs apply himself to research and comparison. On the other hand, the study of history is greatly strengthened by the study of the law, and the products of law study are seen in our best modern historical investigations.

Perhaps the most direct influence in the formation of history is the development of private law through custom. Though less apparent than the origin of law through legislation, or through equity and the decrees of rulers, this part of law touches more directly the vital movements of society, and is along the margin of all political development. A careful historical reading of the laws of the Massachusetts Bay colony will reveal the principal phases of society at that period, which are indispensable to the historian. There may not be an account of the detailed movements of a people, but there is a series of judgments of their social and political life, the written road over which they have come. But the real life of the people is not, after all, discerned without referring to other sources; without determining under what conditions certain laws were enacted, and their effects on society. So, likewise, the study of constitutional law will strengthen constitutional history. The principles of constitutional law may be studied without a great deal of work in history, but the historical development of constitutional law will be found to yield rich

returns to the investigator. The organic development of states as individuals may be best understood by studying their laws, and the effect of the same on the people. But as constitutions and as laws are growths they have a history, and it is the development of this history that we seek. Again, international law and diplomacy may be called historical studies, for they treat of the movements of nations and the existence of great customs, acknowledged as the laws of nations.

“Wie das Volk so das Recht, und wie das Recht so das Volk.”

ART AND ARCHITECTURE show one side of the development of history, and in this respect may be considered as auxiliary to the study of history. Art and architecture not only show by external evidence of the development of the mind, but they also evince the character of the institutions that prevailed at certain periods of life. The history of art should not be neglected in the study of the institutions of the people. Indeed, almost the first difference that greets us in the study of prehistoric man is a difference in art. In fact, in the comparison of any of the nations of antiquity as well as all modern nations, the difference in art in most instances is a sufficient mark to characterize species. The commingling of national architecture is an evidence of the contact of the people, and the purity of art may indicate a long separation. By a clear knowledge of the history of the art of a country the life of the people will be made more definite, and be better understood. Art, too, forms one of the sources of the records of human history. It records the position, the character, and the life of a people. The history of art is valuable as a record of events, but more especially is it to be studied as an aid in determining the stage of progress of a people, and the quality of their culture.

THE PROVINCE AND STUDY OF SOCIOLOGY.

The study of sociology as an independent branch has received but little attention in American institutions. In fact, its position in the curriculum is indeterminate at present. Work has been done in the acknowledged field of sociology in some of the principal institutions of America, and a few have entered upon specific studies in this line. But in all of this there is no regularly established method of procedure; in fact, the study has not yet been assigned its proper place in institutions. That it will eventually receive its merited attention, no one can question; but just at present there is not a consensus of opinion as to the scope and the province of sociology, and whether it is a historical study or should have a separate existence. In truth, the writers on sociology do not yet agree touching these main points. The most that has been written is introductory to sociology, or else is only social philosophy at best. Comte outlined what is termed the science of sociology, but his discussion was nothing but social philosophy; and likewise Spencer made a beginning on the right basis, but in all of his writings we find that social philosophy clearly out-runs the scientific method. In the most extensive work yet published on sociology, that by Schäffle, a vast deal of material is outlined; but there is evidence on every side of a lack of scientific methods in sociology.

So, likewise, the works of Leterneau, of De Greef and others deal with the philosophy of sociology, but do not enter fully into the real conception of the term as the science of society. We are not wanting in opinions, or in conceptions, but we are in need of a true determination of the real position and nature

of this study by a generally accepted scientific method before we can get much beyond a social philosophy. Lester F. Ward in the "Dynamic Sociology" has given us the best outline of the study that has been produced in America. President Small, of Colby University, has prepared a syllabus on the study of sociology—an Introduction to the Science of Sociology—which gives a clear outline of the scope of the work; and Prof. Geddings, of Bryn Mawr, has written a paper on the Province of Sociology in which he determines its position. All of these papers and publications, and others not mentioned, show that sociology is struggling for a true position in the hierarchy of studies, and that at present it has made some definite progress in this respect. Prof. R. T. Ely, of Johns Hopkins University, in his text-book on Political Economy, brings that subject where it belongs—more directly into the range of social sciences. But with all of these and other good works, it must be deplored that the subject is not farther advanced toward its ultimate superior position.

A word must be said about the treatment of what is known as "social science" in a peculiar way, as if its only province was broken-down and imperfect society; and that sociology has to deal only with social problems, and not with the rational development of human society. It must be acknowledged that the value of the study of charities and corrections cannot be overestimated, and that as representative of the position of a certain phase of social disorganization, the study of these is invaluable. These studies represent the outcroppings of society, and just as a ledge in the mountains will show by its nature the condition of the original bed, so these parts of disorganized society will show the nature of the true structure. So, also, as it treats chiefly in its scientific methods of the reorganization of society, there is an op-

portunity offered for the application of the best results of the study of sociology.

The science of sociology treats in general of all of those forces which tend to organize, disorganize or reorganize human society. In the treatment of topics, in its proper sphere, it is not a parasite nor a conglomerate science, but holds a clear and distinct field of reasoning. It is not history, nor religion, nor economics, nor politics, nor ethics, though it is intimately connected with these and dependent upon the material which they have classified and the laws that they have formulated. Its fundamental principle is that of a distinct organism for society; it treats of universal types and classes, and searches for universal laws. It treats of the evolution of human society. It uses history to determine its ends, and yet is not history. It must treat of the descriptions of this science, and thus must use historical methods.

In treating of the study of sociology it is to be noticed that the term may be used in two separate ways, even as biology is thus used: in a general and in a specific way. First, general sociology may include within its scope the study of economic philosophy and the laws of production, distribution, and consumption; it may treat, in other words, of economic life and of the economic organs and functions of society, and thus include the main body of so-called political economy; it should be termed social economy in distinction from economic politics; it may also include within its scope a system of natural ethics, and may treat of the historic movement of society. It has to do with politics only so far as it shows how political organizations are a natural evolution of society. In government, administration, and in religion, in all of these things it must deal with the forces that make organic unity. It may not include within its grasp, as classified knowledge, the historical sciences, but rather it is a historical science in its

nature. It may not be a natural science, because it deals with man in his entire relations; it treats of both natural and artificial society. It may not be a philosophy, because that too is limited to the products of the mind alone. It is not a religion, for that treats of belief, of the soul, and of life eternal. If a science at all, it must stand entirely alone, or else be classed with the historical sciences.

In its specific nature it becomes an intensified branch of history; and as such, by its special consideration and intense existence, goes beyond the range of history and makes for itself a distinct field. From a large, loose term, used to denote general sociology, we find it used in a clear and discriminating way to denote a special science with a specific place in the hierarchy of sciences. It finds position between the sciences of biology and psychology on the one hand and the historical sciences on the other. It is sociogeny and not sociology. This is the truest and best part of the science.

In the study of sociology I wish to make the following analysis, and to consider what is to be said under these headings: I, Social Philosophy; II, Historical and Descriptive Sociology; III, Social Problems; IV, The History of Sociology.

In the consideration of the subject under the first heading, it is desired to treat of the foundation principles of sociology and what might be determined by an introduction to the science. In this branch of study would be found the difference between dynamical and statical sociology, and a general discussion of the position and province of sociology. It would also treat of the fundamental principles of sociology as well as of its aims and methods. Beyond this it would enter upon the task of determining what forces tend to organize society. It would treat of the relation of sociology to biology and psychology, and the relation of sociology to history. Having

determined this, an outline of the subject would be attempted as given in Ward under primary, secondary and tertiary aggregation. Thus far the study of social philosophy would open the entire field.

II. DESCRIPTIVE AND HISTORICAL SOCIOLOGY.—If sociology is to do what it pretends to do, if it is to maintain a position as a science, it must not ignore the historical method. The development of human society is its theme, and all of the philosophy about the development of society will not suffice to render it productive of the benefit that should accrue from its proper study. To study the development of human society without investigating the conditions of society during different stages of its development, is to make a dull, dry and uninviting study—as dull and dry as political economy of the old school, which was based upon ideal nations, ideal conditions, and an ideal man. It is true that sociology searches for general laws, ~~but it must proceed~~ inductively and not deductively, and this on its own account. It cannot wait for other sciences to formulate knowledge, and then from those formulæ to derive certain general laws for the development of society. All we can say about the development of society is that which has already taken place, and that is historic. Starting then with the primitive condition of society—indeed before any society existed—for our historical data, we proceed with the development of the family. The discussion of the early history of the family will lead to certain well-defined principles controlling its early government. The different theories should be studied in connection with the historical data. The habits, the customs, the life of primitive man are all subjects of sociological study. The development of religious ideas and the tendency and influence of religion as well as consanguinity and natural ethics should be met in a studious way. The collected material that has been gathered in historical fields

and yet formulated for no particular purpose except for information concerning man's early existence should be taken into account, and principles deduced for the guidance of the development of a single society. Again, different societies should be compared, and if possible general laws deduced for the formation of organic society. Later, the continued development of the family should be studied for the sake of throwing light upon modern institutions, and the subject of the family should not be laid down until it reaches the modern question of marriage and divorce. Having once completed the study of the formation of the family, the transition from the family to the state should be made, and this should be followed by a careful study of the origin and development of the latter. It would be well to consider the different theories of the state, but the student must base his work as much as possible on what he may find in the development of social institutions by a careful study of the people, their habits, customs and laws. In the entire realm of study the great subjects of religion, natural ethics, the development of justice, the entire category of forces which tend to bring man into conscious association with his fellows, should receive thoughtful attention. In the historic consideration of this subject the entire movement of society with its functions and organs must be considered, and as far as possible general laws deduced.

It is evident that sociology must be studied both as social dynamics and social statics; consequently, functions and structures both must be observed, for it is impossible to study function without studying structure, and structure must be studied through function. I will admit, however, that in the study of sociology the chief end sought is general laws and principles determining the structure and functions of social organization. But in the study of sociology the student must have something more than the analysis of these

higher functions and the analysis of this higher classification of laws before him. He must have a faithful, concrete study of historic matter. He must have, in short, descriptive and historical sociology, as well as philosophical sociology. If sociology is to become a fruitful source of study, it must be demonstrated by facts, by classification, comparison and generalization for itself; we must work upon what we find in the historical development of man.

PRACTICAL SOCIOLOGY, OR THE TREATMENT OF SOCIAL PROBLEMS.—We must recognize in the range of the historical sciences both social and political institutions, and it is the severance of these two which draws the line of demarkation between the social and the political sciences. The origin and development of a state—its political institutions, its administration and its laws, as such, in their organic functions—is a study of political science; but the development of the state as an organic function of society is a purely sociological question. The effect, also, of all political laws and institutions upon society as an organism must of a necessity belong to sociology. In the consideration of the study of sociology the most practical part must come from its application to the social problems. Here comes in the study of economic society, both past and present—for indeed sociology recognizes the whole course of man on earth. The standpoint from which to study these questions is that of present problems; but in the study of the present problems, we must again refer to history and see to it that we have an intelligent basis of inquiry. The inquiry into the marriage and divorce question will be best understood by an understanding of primitive marriage, of the practices of marriage and divorce in the different civilized and barbarous nations. Nor should the student be satisfied with a careful study of statistics to determine the situation of marriage and divorce in the different countries,

and their tendency to increase and diminish; he should attempt to find the causes of evil, and to point out the remedies. The value of historic research in this and all other problems is to avoid wild speculations and to ascertain the real and the future status of society. So, too, for all of the economic questions—for the treatment of the poor, for the treatment of the weak, for the treatment of the criminals—past history of society tells us best, the basis of the present movement. Not that we are to follow the past, but that a study of the past shows us the general trend of society and helps us to see for the future. Under the division of practical sociology must come those subjects usually referred to as “charities and corrections.” The importance of this study cannot be overestimated in its proper sphere; but to make it cover the entire field of social science, as some have tried to do, is as false as it is absurd. The legitimate and the normal part of society is more worthy of consideration than the abnormal. The subjects of charities and corrections and the studies included in the so-called “social science” that a great many good people are throwing much zeal into of late, are too narrow and provincial to cover the field of sociology as represented by the modern university. But the study of charities and corrections has some great advantages. First, the subject furnishes the means for practical work in sociology, and renders the subject useful to society and to the state.

These subjects need the prompt attention of the student and the scholar, and as such may assist not only in the reorganization of demoralized portions of society, but may suggest protective measures which will tend to strengthen legitimate society. It also furnishes a method of understanding human society. These are object lessons which treat of the true nature of sociology in its teleological or artificial nature. Here is the best example for man to exercise his society-form-

ing power, by forcing society to enter certain channels and to reform society. Take the individual in prison: by his own act he is no longer a legitimate part of society; he has no place in society; he has no sympathy with the life outside of the prison bars only so far as it furnishes him with a subsistence. Is he ever to be brought back into the society which he has left? He may serve out his term, but still he is an alien; he is against society; he becomes a non-producer, a destroyer. He has no part nor lot in the matter of this social world; he is without a place; he is only one individual, and the other one is society. Can he be made to conform to the usage of law and custom? Can he be returned to a place as the component part of society and as such become its helpful servant? These are the questions for practical or applied sociology.

Take another example, of the person who has practiced pauperism for years, and is in no sense a legitimate member of society. What shall be done with him? Will he come back into the active ranks of society, or will he continue to be a parasite, a non-member of legitimate social conditions? The scientific treatment of charities is solving this problem to a certain extent, and will continue to do more in the line of the reorganization of society. But the student in the university must not be contented to study present phases of society and to learn how to manipulate modern methods: he must study the historical aspect of the question. He should inquire into the development of pauperism in the Roman world, and the treatment of the pauper class by the Roman government; he should inquire carefully into the condition of the Christian church in respect to this topic, and note well its practices and their results, particularly in its early history and during the Middle Ages, as well as to learn its latter practices and their results. He should study the poor-law of

England and its results, and examine carefully the origin and development of the modern charity organizations. It is easy to see how history is to subserve all of the ends of the study of practical sociology, and it is through this that the individual sees clearly the trend of society, and in accordance with this that he must apply his teleological processes. But these are only examples of practical sociology: the questions of race, of labor and capital, in fact all economic processes of distribution, production, and consumption, must be taken into account, and their influences on organic society considered. It is the duty of the student of sociology to find out the reason for the existence of certain conditions, and to observe their effects upon organic society, and to give attention to all of the relations between a particular phenomenon and general society, but it is the duty of the statesman to formulate and make the law remedying the evil.

One more phase of sociology needs to be mentioned, that of history of sociology. In treating of the philosophy of sociology one must necessarily speak more or less of different theories held by certain authors, but not necessarily to any great extent. The proper place to deal with the history of sociology is after the development of society has been thoroughly studied. By this I mean the course which the science has thus far taken. In this we examine the ideas on the subject as entertained by the best authorities of different periods from the origin of the science with Comte. The doctrines of Spencer, of Sismondi, of Carey, of Schäffle, of Leterneau, of Ward, of De Greef, and many others, must be examined and criticised. In this the student needs to have all of the training possible, and likewise all of the knowledge possible to understand and criticise the leaders in this science. Such work is possible only to the mature and well-stocked mind.

SUGGESTED COURSE OF STUDY.

The following course of study is intended to be suggestive, rather than complete or final. No course of study can be followed with a great degree of accuracy, unless it is made for a class of students whose ability is known, and who have unlimited time to give to the work in hand. The following course will be followed as closely as it may be. It will necessarily be elaborated in some places and curtailed in others. If only a certain amount of time can be given to the study of the subject, then those subjects which are of the most importance will be dwelt upon most fully, awaiting the time when the present outline may be enlarged into a comprehensive study of sociology:

I.—Social philosophy, or the philosophy of sociology.

1. The meaning of sociology.
2. The scope or province of sociology.
3. Its position in the hierarchy of sciences.
4. The relation of sociology to biology.
5. The relation of sociology to psychology.
6. The relation of sociology to history.
7. The economic life as a branch of social life.
8. The dynamics of sociology.
9. The statics of sociology.
10. What is meant by the social organism?
11. What are the laws of society, or sociological laws?
12. The organs and functions of society.
13. What is understood by social phenomena?
14. What is meant by "conscious society"?
15. The primary factors in society-building.
16. Analysis of primary, secondary, and tertiary aggregates.

II.—Historical and descriptive sociology.

1. A consideration of ethnic groups.
2. Early condition of mankind.
3. Primitive culture.
4. The primitive family.
5. The theories of Morgan, McLennan, and Maine.
6. The ideas of sex, protection, and force.
7. Blood-relationship as an organizing force.
8. Religion as a principle of union and federation.
 - (a) Superstition and its influence on the individual.
 - (b) Early form of worship.
 - (c) The house-worship among the Aryans.
 - (d) The influence of religious customs in framing laws.
 - (e) The influence of religion in controlling individual motives.
 - (f) Religion as a basis of association.
9. The condition of the family in various races.
10. The beginnings of social organization.
11. The transition from the family to the state.
 - (a) The patriarchal family.
 - (b) The formation of the gens.
 - (c) The phratry or curia.
 - (d) The developed tribe.
 - (e) The polis or city-state.
12. Historical origin of the state.
13. The theory of the state: opinions of different philosophers.
14. The origin of law.
 - (a) The sources of law.
 - (b) Forces in the development of the law.
 - (c) The relation of law to ethics.

15. The development of justice.
 - (a) Origin of justice.
 - (b) The justice of family rulings.
 - (c) Tribal justice in its developed condition.
 - (d) The development of the justice of the state.
 - (e) The influence of justice on social organization.
16. Natural or historical ethics.
 - (a) No code of rules in disorganized society.
 - (b) Ethical idea arising from consanguinity and proximity.
 - (c) The ethics of maternity.
 - (d) Slow evolution of ethics and justice.
 - (e) Christian ethics.
17. The influence of the accumulation of wealth on social life.
 - (a) The beginnings of wealth.
 - (b) The origin of property: communal, individual.
 - (c) Influence on the development of society.
 - (d) The production, distribution and consumption of wealth.
 - (e) General effect of the economic life on social organization.
18. The influence of heredity.
19. The influence of education.
 - (a) The education of experience and tradition.
 - (b) Education as a force in the development of society.
20. Social intelligence.

III.—Applied sociology or social problems.

A partial list of the problems of society that may be treated will be given to show the general outline of the course, although it can in no wise be exhaustive. In the study of these problems the effect of the institutions on society should ever be kept before us, and the general laws of social order derived as far

as it is possible. These problems should be treated historically, and their historical study be combined with practical observation in modern society. The following list will be given without classification, the order followed being that which will suit the convenience of those studying:

SOCIAL PROBLEMS.

Charities in general.

The treatment of the poor by ancient nations, especially by the Roman Empire.

The treatment of the poor by the Christian Church.

History of the English poor-laws.

Treatment of the poor by modern benevolent societies.

Scientific charities.

The race problem.

Ancient race difficulties.

Modern race problems.

The Negro race problem.

The treatment and education of the Indians.

Prohibition and sumptuary laws.

Marriage and divorce.

Ancient customs.

An inquiry into the causes of the prevalence of divorce.

Proposed remedies for checking the evil.

The suppression of Mormonism.

Corrections in general.

Prison reform and reform schools.

The philosophy of correction.

The practice of correction in the United States.

The social effects of the distribution of wealth.

Corporations and coöperation.

Trusts and combinations.

The labor problems.

The eight-hour movement.

Factory legislation.

Duties of a municipality respecting gas, water, streets, and general comfort of the citizens.

Scientific sanitation.

Education.

State education.

Moral and religious instruction in public schools.

Compulsory education.

The influence of heredity.

The effect of education in forcing society to move in certain lines of development.

The political conscience.

IV.—The history of sociology.

The history of sociology is the history of the ideas entertained by philosophers at different times; these ideas, combined and compared, represent the progress of the science since its foundation by Comte. The student of the history of sociology needs to have a mature judgment, and to be well grounded in the elements of sociology, before he attempts the analysis of the greatest social philosophers, as their theories are not always clear, and the direction they take is not always the correct one.

Examination of the Positive Philosophy of Auguste Comte.

The history of the later French school of sociologists.

The theories and studies of Herbert Spencer, and the progress of sociological studies in England.

Carey's system of social science.

Dynamical sociology, by Lester F. Ward.

The present work of American scholars.

The future of sociology in universities.

Ideal societies and utopias.

The theories of Plato, Fourier, Saint Simon, Marx, and others.

METHODS OF WRITING HISTORY.

Before entering upon the discussion of methods of historical study, it is well to give a little attention to past and present methods of writing history. It is well known that the first type of history-writing was furnished by the Greeks; and after the manner of the Greeks, it was a perfection of art. Herodotus and his followers sought to present a series of pictures representing the deeds of the Greeks. These pictures were as complete as those made by the brush of a modern artist, and formed with as much studied effect. The style was uniformly flowing, narrative, sonorous and stately. The Greek method, or the old method, included, besides the beauty and dignity of language, an insight into moral and political affairs. It was national, as it sought to recite the heroic deeds of the Greeks and to recount the national life. Consequently, one of its chief aims was to convey moral and political instruction by means of graphic, weighty and pleasing representation. In regard to research and a careful weighing of the evidence of sources, the old method was continually careless, and even indifferent. For a long time this indifference continued, and we find among the writers of the Roman period and of the Middle Ages—indeed we might say even in the period of so-called modern history—those who were even less scrupulous as to authority, and were content if they wrote a pleasing narrative, in an elaborate style. Polybius was the first who attempted universal history, and with it he wished to give universal lessons. He held that other nations than his own were worthy of consideration, and threw light upon general history. There were always some writers who attempted to collect and pre-

serve the real records of events, and to these the world owes much.

This old style of history had to do with events and their presentation, but with little else. It had no conception of the organic constitution of society, and no understanding of the forces that have wrought history, nor did it take the pains to inquire. With the modern studies in history has come a new style in writing, excellent in many qualities, and still subject to improvement in others. Its foundation principle is research, and a presentation of the truth free and unbiased. While it does not ignore form and correct style of expression, it nevertheless makes this secondary, and it does ignore moral reflections and the teachings of morals by stories. But instead of being preoccupied with the representation of the past by a series of pictures, it searches for the story of the development of society in the great undercurrent of forces that move it. Perhaps it has ignored too much the desirability of a pure style. But it has by a division of labor, and by a specialization of historical study in which separate phases of history are discussed, nearly precluded the necessity for artistic perfection. If it is clear, and contains truth in an available form, there is no fear of it becoming oblivious. Statistics well formulated will last as long as the writings of Shakespeare or Homer. So, likewise, the hieroglyphics of the stone of Behistun, by the process of reprint will continue to exist forever on account of the material truth contained. But having said so much, it must be held that there is a happy mean, for true historic representation is an art, and should be so studied. The student whose mind is on fire will read anything for the determination of the truth, yet it is the province of the writer to save him time and worry by clearness and beauty of representation.

The writer should use care about his style in order to make

it readable and inviting, but should not study embellishments at the expense of the truth. He should beware of that artificial style which makes representation its groundwork. The style of Carlyle deals in phantasies and pictures, awakens our interest, presents graphic representations of great facts and great events, but after all it is a picture of Carlyle that we are studying, a picture of the writer's mind; a systematized process of growling, shouting, orating and philosophizing by turns. It is worth reading, but is not good history. It is more like the poetry of history. So, too, in Macaulay we find the weight and dignity of language, a heavy current of word-bearing thought carrying the reader forward. Valuable as it is to read as a literary exercise, the student of institutions must look elsewhere for the solution of social problems. To Stubbs, Green, Freeman, Waitz, Von Maurer and others must he go for the true interpretation of history. The later historical writers have brought to light the political institutions of the country, and have thus fulfilled a great need. But there is a strong tendency to become more and more sociological in history-writing, and to take up the economic and the social side of life and present that in full; in other words, to represent all of the forces of society-building, or the work of establishing both political and social institutions. As respects the modern process of writing history, I have said that it is special in its nature. This specialization has taken many different forms. One writes the political history, another the social, another the religious, and another the constitutional history of a country. Again, a particular period of history may be treated exhaustively, or even one phase of a particular period. The specialization may become more and more minute, until a person writes to develop a single idea of a subject. This has given rise to the writing of monographs, a system much in vogue by original

investigators. The method is vastly superior to the old method of writing conglomerate histories that began with Adam and came halting down the ages. The examination of a particular subject, the examination of the historical materials and the presentation of a concise statement of the essence of a vast cloud of material, is one of the chief features of modern historical methods.

METHODS OF STUDYING HISTORY.

Just as a few years ago everything must be scientific, and just as that idea has predominated in all circles of letters, so the word history is now being used in connection with all of the important branches of study. We hear of the history of science, of historic geology, of the history of language, the history of art, the history of music, and the history of grammar, or historical grammar. In other words, the historic method is becoming as prominent in use as the scientific method. As to the exact definition of any precise method being used, it is not safe to use any but that of historic, and that means to investigate the course of development of the subject in hand. Evolution may have scientific processes for its dynamics, but the story it attempts to tell is the history of the development of the earth. But this has arisen largely on account of the direct improvement in the methods of study and teaching of historical sciences in the colleges of America and Europe during the past few years. Such was the condition of the study of history in the American college up to a recent period, that the dull, dry conning of the facts of universal history with the chief idea of knowing the facts of the world's history only to forget them, was the recognized process. President Adams tells us that during the first two centuries of the existence of Harvard College, the study of history consisted in spending one hour at eight o'clock on Saturday mornings in the hearing of compositions and the reciting of history, both ancient and modern. In 1839 a special chair for the study of history was endowed for the college, and yet it was not until 1870 that there was any real change in the method pursued of conning of history. At that time two men

were employed, where before one man did all of the work. From this time there was rapid improvement. The condition in Yale and in Columbia was not much better than that in Harvard; in Yale the entire services of one man were not required until after 1868, to teach history, and it was not until 1877 that another man was put into the field.

In 1857 President White, of Cornell, instituted the study of history in the University of Michigan, and used the historic method employed in Germany with some modifications. This method was adopted in Cornell in 1870, and in Johns Hopkins in 1876, at the commencement of its career. With these beginnings a rapid progress has been made towards the treatment of history from a scientific standpoint. From this time the best institutions of America abandoned the old, dull process of memorizing and forgetting the facts of history without making good use of those facts. But this progress is not equal to the progress made in the old-world institutions in the organization and arrangement of courses and the number of separate fields of study. The methods used are somewhat the same.

Modern methods of historical teaching have for their chief points the systematic work of the student under the intelligent direction of the instructor. The process involves an investigation of materials, a search after the truth, a study of particular phases of historical truth, a comparison and classification of material, and an analysis of results. History is to be studied because it is interesting, and to be followed for the truth it will yield. In all of this the facts of history must not be ignored, nor the careful reading of standard authorities neglected. But the instruction works upon the principle that a person engaged in an interesting pursuit of the truth of history will retain by real knowledge of the subject the facts

which if learned by rote without understanding would soon leave him.

The topical method is among the modern methods of teaching and study. Even the courses of instruction are made with reference to the great topics of history. One person gives a course of lectures on Greek politics, another on the Reformation, another on the Renaissance, and still another on the French Revolution. The aim is to select the vital subjects of historical study and lay stress upon them, rather than spend the time in recounting the chronological events of history. But this does not preclude the necessity of the student's reading consecutively the connected histories of countries. Green's *History of the English People* should be thoroughly read, even though the special study is the constitutional history of England. In the practical class-work the topical method is found very useful; the selection of certain subjects, upon which the individual is to be thoroughly prepared as far as his library will permit, is among the best processes of modern teaching. In all historical instruction of the first order, exclusive dependence upon the text-book is never to be practiced. Not that text-books are to be discarded; there should be a text-book in every undergraduate class; but there is a right and a wrong use of the text-book. It is the text, the outline, and nothing more; it represents the essentials of the subject. The wide range of the subject is the student's field, and the full comprehension of it his real object. Without these there can be but little that is thorough in the work of history. Opportunity should be given for questions, discussions, and the presentation of the work of students as well as that of the instructor. There should be a hearty coöperation among all for the advancement of the subject under discussion.

The modern seminary furnishes a means of bringing together those most interested and most advanced, for the special study of subjects in history or in political and in social economy. This method, now almost universal in the foremost institutions, is of German origin, and constitutes the germ of the modern method. The seminary had its origin with the class taught by Leopold von Ranke, and from that time has been greatly improved in Germany, and extensively adopted in America. The seminary represents the historical laboratory, and each meeting should be a clearing-house of the actual work done. The object of the seminary is to develop individual thought and investigation, and to test the same by criticism and discussion. Another beneficial result will be the development in a practical way of the best methods of study. We have laboratory work in physics, chemistry, and in most of the natural sciences; if history is to be taught as a science, it must not ignore this great means of investigation. Its work may not always be original, for the word original should be used with much care in its application to any study. It must be sufficiently individual and independent that the student may verify truth by his own investigation, and learn to exercise his own judgment concerning the materials before him. The undergraduate courses in chemistry or physics seldom go beyond this in their laboratory work. The seminary is an association of individuals coöperating in the pursuit of historical truth, using scientific methods in study, research, and presentation. It should represent the highest and best work of any department or group of departments working on kindred subjects.

But whatever methods are pursued, it must be kept in mind that there are scientific processes involved, and scientific results must be expected. The chief benefits to be derived from the study of history, or of the different branches of history and sociology, are similar to those of all other sciences.

BENEFITS OF HISTORICAL STUDY.

There is a moment of power to be gained by an investigation of the course of events arising from the "concurrent action of external circumstances and the laws of mental life." As a study for discipline we find the historical sciences giving as good satisfaction as any other branches. President Adams holds truly that the study of history furnishes as ample means for discipline as does that of language or science. It follows from an examination of the subject, that the same training is given as in other sciences—that of classification, investigation and comparison for the sake of reaching a final conclusion. If the range of the historical sciences is not as broad as the range of natural sciences, their intimate relations to other branches of human knowledge and to the activities of human society furnish as good material for discipline and culture. But it may be said that historical sciences are not exact, and can therefore never furnish such valuable means of discipline as the study of the rational or empirical sciences. To this it may be said that historical theory changes no more than scientific theory. While the ineffaceable records of early history were being made, modern astronomy was astrology and science was mythology, or had not yet come to light. History is as old as man, and as recent as man. The living current of human thought and human action with which it has to do, is of the present; there is no past; it has come down to us. Then the truths in the historical sciences are as exact as the truths of the natural sciences. If it is said that critical analysis is exploding many of the opinions held by different authorities, or disproving the old records, the same may be said of science; and it gets closer to the truth by this, though it may do no

more than enlarge the boundary of knowledge and remove the atom a little farther off. Is it possible that we may not obtain as correct knowledge of the conscious association of the atoms of organized society, human beings, which we see with our eyes, whose minds we understand, being images of our own, as the biologist by means of his microscope can obtain of the atom of organic or the chemist of inorganic substance? The biologist searches for life and its conditions, and so does the historian, but in a different way. But the aggregation of the latter is greater than the aggregation of the former, that is, of higher grade.

History deals after all with man, the greatest study of mankind, and for which all scientific investigation is carried on. Here are the highest ideals of study found in the life of man. The picture is gloomy enough in many respects, but it is after all the highest concern of life, and must therefore beget a true earnestness. The person who pursues it faithfully must have a deeper sympathy for mankind, and a greater interest in the fate of society. It must likewise deal with the certain and the uncertain in organized society, and the probable and the improbable in the common and the uncommon affairs of life; it must examine the distinctions and differences of evidence, and judge as to the practical affairs of life. Its study tends more than science toward the life of man.

But is it possible, as is often asserted, to interpret the present and presage the future by a careful study of the past? Here, as elsewhere, we must deal in probabilities, for nothing can predict the future; even the most scientific laws may fail to bring certain results on account of being intercepted. Humanity is a continuous quantity, and a variable. If it were a uniformly variable quantity, the problems concerning its future would be as easily solved as is the determination of

the orbit of a planet when the section of the arc is given Human society is an irregular curve, whose turnings are constantly made by obstructions and counter forces. Its general trend can be discerned, and that is all. But returning again to the subject of discipline for the conduct of life, is not that the best means of discipline which develops judgment in the affairs of life? Does not the man in the practical affairs of life deal in probabilities? And is it not a mere conjecture on his part, of judgment of human action and of circumstances, that must determine his course? Will not a continual study of the judgments of men and society tend to strengthen the basis of one's own judgment? It is a study of human society as it is, not as it ought to be. One studies relations as they are, surveys the field of truth and probabilities with the practical eye of a business man, and grasps not one fact only, but the continuity of events and their essential relations.

But the strongest reason to be urged for the study of the historical sciences, is that it prepares the student to deal with the present problems of society, and of the politics of the country. The study of history is something more than the perusal of the story of the past, or more than the bare attainment of the facts. A person may be able to recite the contents of historical charts and the epitomes of universal history without having accomplished the object of historical research. The study of history has for its ultimate object a better understanding of the structure and functions of present organic society. Its entire tendency in the best sense is sociological. The recital of the movements of armies, of the rise and fall of kings, of the changes in government and the growth and decay of nations, is only a means to an end—that of understanding man in society. The customs, the laws, the institutions and the life of the people as well as their rights and duties, are the chief objects of study. And this study, if

carried on properly, and continuously, cannot fail to inspire the student to do and to act in the administration and legislation of his own country, either as a sovereign or as an agent. All general culture must subserve to give to the town, the community, the state or the nation—indeed, to human society at large—the benefit of individual study and investigation. We feel a natural aversion toward the miser who hoards his gold, and will use it neither for the benefit of society nor himself; but there is essentially little difference in the case of a selfish life that hoards knowledge and never uses it for the benefit of those around him. To obtain truth is considered noble, but its proper use is the real test of its value, and there may be as much selfishness manifested in the handling of the truth as in the handling of gold. Our happiness, our misery, our life, our all, are fast becoming dependent upon general society. The happiness of our fellow-beings is our own happiness. No one gets an education by his own efforts alone; no one becomes rich wholly by his own efforts; in each case it is only an ability to seize the opportunities and take advantage of the materials which society offers. The most hopeful signs of educational progress are its tendencies for the education of the whole people: a return of what is obtained to general good through a wise and beautiful utility. But in all of this it must be remembered that the chief utility is in character-building. Nothing is to sacrifice character, for indeed self-culture, man-culture, is the highest aim of life. And this recognizes the improvements of society in every way.

The historical sciences may not be more useful than other branches, but they bring man face to face with the problems of human society. They acquaint him with its institutions and its methods of government; they prepare him for proper citizenship in a free country; and just now our country is troubled more about proper legislation and proper adminis-

tration than about the accumulation of wealth or the advance of industries.

Especially is it true that in a state university great attention should be given to the historical sciences. The institution exists for the good of the community, not to dole out charity to individuals; it seeks a return, and justly so, for everything it does for the people in the service of individuals as officers or citizens of the state. As industries develop and become diversified, so, too, does the government become more complex. Meanwhile society becomes more closely bound together. We are more and more dependent upon our fellow-creatures. No one becomes rich or great these days by his own efforts, for the lines of society are drawn more closely together. But as the state seeks its own good, it seeks the good of individuals as the benefits to the social organism continue to accrue.

It is the province of the state to forward those studies that best fit its citizens for service in society—that is, its own service. An inquiry into the problems of society, a knowledge of the constituent elements of society and their functions, and a desire on the part of intelligent people to bear the responsibilities of organized society, are our only safeguards against evils in our midst.

THE STUDY OF HISTORY PREPARATORY TO ENTRANCE TO THE UNIVERSITY.

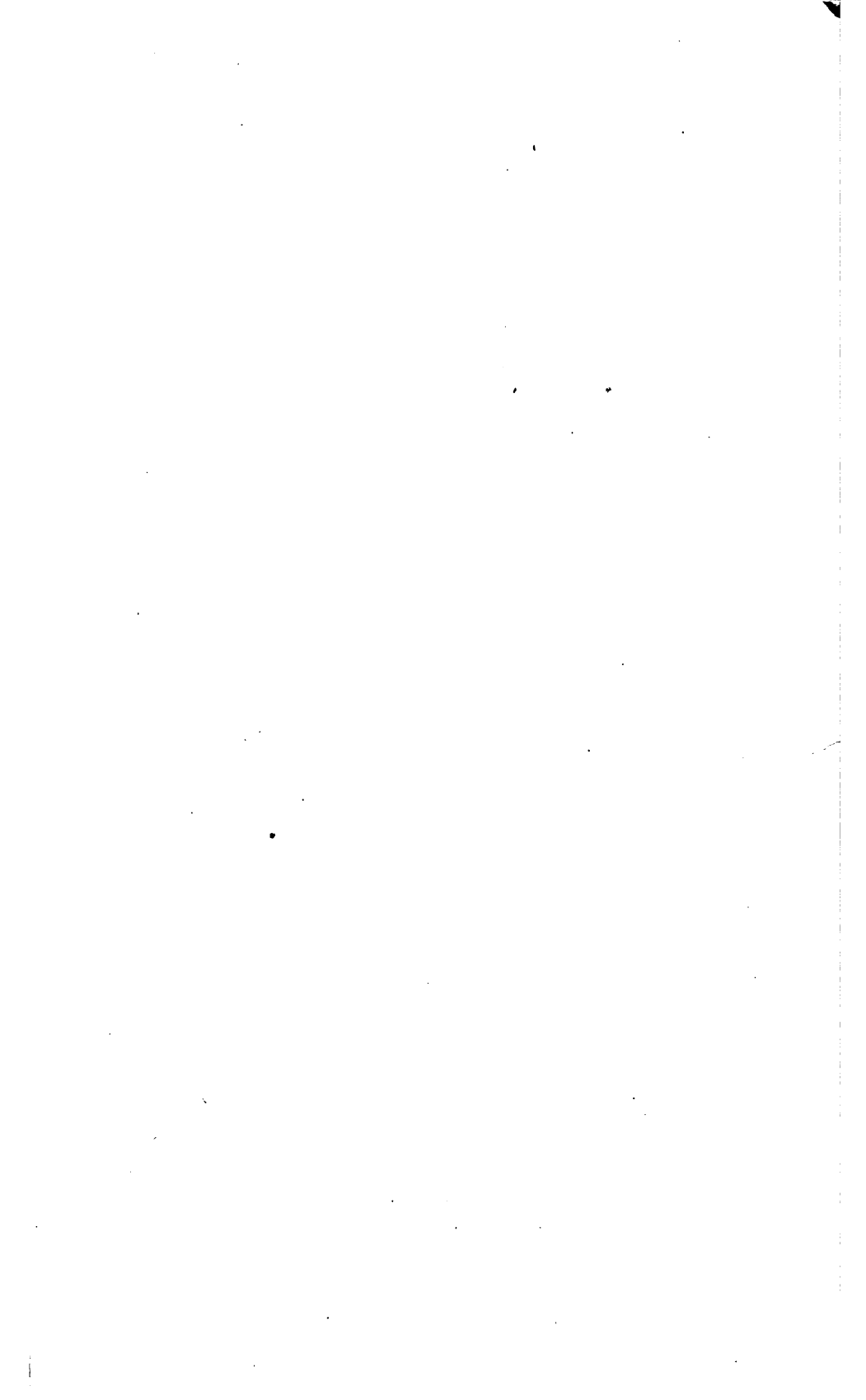
The study of history preparatory to entrance to the university should receive attention at this point. After a consideration of the foregoing analysis, it will be more readily understood what is needed in such preparation, and it is better that it be shown in this way than by general or special rules for the government of preparatory work. The two great hindrances to successful preparation for the study of history in the university are the lack of time to prepare and the lack of facilities. There is but a short time to be devoted to the study of history in any of our high schools. It is not possible in this limited time to go over the entire field of history with exactness. The knowledge of facts is essential to the proper study of history, but the great art of the study of history is to know what to do with the facts. A few hints may be of some assistance to those preparing students to enter a university. The first is that it is to be noted that those students who memorize the contents of a text-book much condensed, for the sake of knowing what happened at this particular time regarding the history of the nation, are apt to forget the majority of the facts when they are needed for use; and those that they do remember are usually misplaced, or are so hazy as to be useless. The secret of learning history or teaching it to a young person, is to arouse interest of the right sort. For this purpose there must be a wider reading than a single text-book. Enough of the subject-matter must be presented, that the student will remember dates by the sequence of events rather than by a pure effort of the memory. In other words, the memory will claim and hold all that belongs to it or is useful to it if the

attention and interest are sufficiently aroused. For this purpose careful reading with conversation about the subjects is the better way. Short stories told by the teacher of the important epochs may be made attractive. The various compendiums and lists of facts should be avoided as special studies only so far as they assist in summing up the work already accomplished. These should not be ignored in their proper use. But it must be thoroughly impressed that chronology is a small part of history; it represents the boundary of the survey, the wire fence around a field, but is not the field. It is worth while to attend to it, but its use must not be misapplied. Then the study of history to be useful anywhere must rise above the bare desire of the student to receive a high mark from his teacher. Fewer marks and greater interest must be the incentive of all healthful study. A person must rise above the idea of "passing" if he obtains anything of permanent value in historical study. A person may be able to pass by cramming a certain amount of history unwillingly, and may *pass*, but the history obtained will leave him as quickly as it came. It is practically worthless. The best that can be done, considering the situation, is to study a text-book with some life in it; one that suggests the life of the people; that presents in a pleasing way the history of the institutions of the people; that minimizes dates and magnifies the development of society. The teacher has but one rule, namely, to awaken interest and to give wise direction, and, if we have the same interest in it, knowledge will be as readily remembered as the history of our own lives. Then all dates will be as landmarks, and will be stakes set to mark the onward flow of historical truth. Many years ago, in France, it was thought that there was a direct connection between the memory and the cuticle, so that when it was desired that a boy should remember an important fact, the master pro-

ceeded to excite his cuticle with a rod. It would scarcely do to follow this rule in Kansas, but the philosophy is ours: arouse an interest, secure the whole attention, and the memory will act with precision. We know from our own experience that little, unimportant events remain in the mind, while great, important ones pass out. It is because our minds were aroused in the one case and dormant in the other. Give the memory a chance, clear the rubbish away, arouse the attention, and the memory will care for its own work without being goaded or accused of incompetency.

One thing should be emphasized, namely, that the bare memory of facts and events furnishes poor food for the mind. Nothing should be sacrificed to verbal expression, but a knowledge of the truth should be obtained by readings, discussions and recitals, until it takes shape in the student's mind so that he may give his own version. To avoid a sacrifice of substance to form, students should be taught to find out things for themselves. History is a problem, not a story, and the pupil's solution is the one sought; the teacher may direct and verify. Consequently in all teaching, it must not be forgotten that the object of historical study is to educate, and not to fill the mind with dry, indigestible facts.

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